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Of the Church · By the Church · For the Church

Luther League Review

The Official Organ of the Luther League of America

Delegates to the Convention of the
LUTHER LEAGUE OF WISCONSIN
at St. John's Church, Oshkosh, August 16-18.

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LUTHER LEAGUE REVIEW

P. O. Box 876 New York City

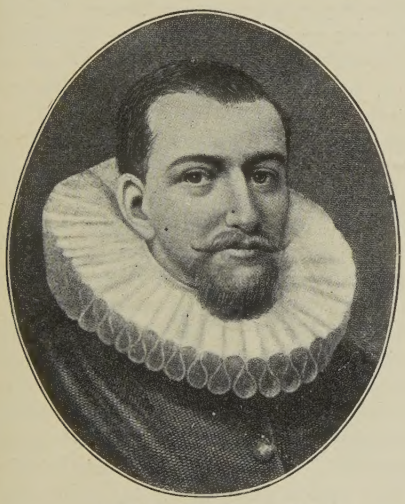
Of the Church—By the Church—For the Church

Luther League Review

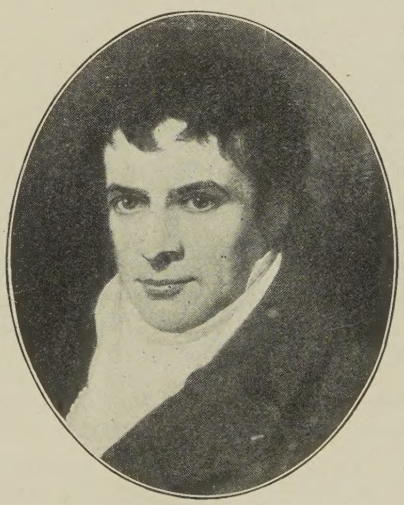
The Hudson-Fulton Celebration

CONCERNING the general plan and scope of the Hudson-Fulton Celebration, Acting President Herman Ridder has this to say:

"From September 25 to October 9, 1909, the State of New York, under the auspices of the Hudson-Fulton Celebration Commission, will commemorate with appropriate exercises the 300th anniversary of the discovery of the Hudson River by Henry Hudson in 1609, and the 100th anniversary of the successful inauguration of steam navigation upon the same river by Robert Fulton in 1807.



HENDRICK HUDSON.



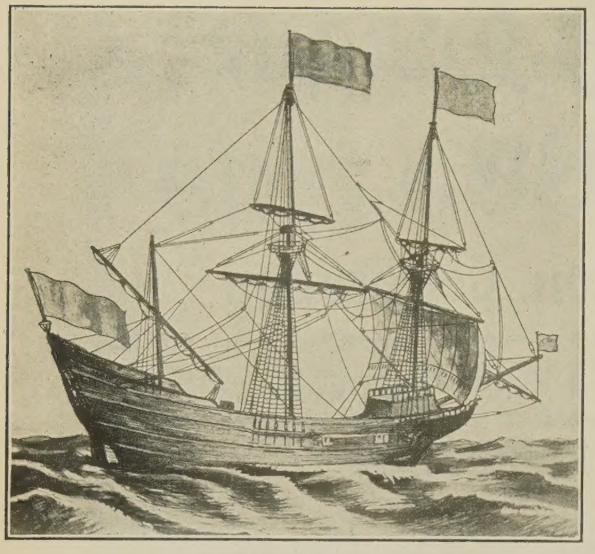
ROBERT FULTON.

The discovery of the Hudson River and the successful application of steam to navigation were local events only in a narrow sense of the term. In effect they were of national and even international significance. One brought to the knowledge of Europe and opened up to civilization the great river to which, more than any other single natural factor, is due the greatness of New York as the Empire State and New York City as the metropolis of the New World. The other has given to all the navigable waters of the earth a value which they did not previously possess, has reduced the ocean's waste, in point of time, to one-sixth its former dreary breadth, and has promoted the neighborliness of nations to a degree which cannot readily be estimated. These events have contributed greatly to the advancement of civilization.

Between September 2 and October 4, 1609, Henry Hudson, an English navigator sailing under Dutch auspices, explored the river which bears his name in what is now called the State of New York.

The ship which was fitted out for Hudson was named "De Halve Maene," or the "Half Moon." The people of Holland have built an exact reproduction of that famous vessel and during the celebration this replica will be seen in the Hudson River, just as its prototype was seen 300 years before.

The "Half Moon," which was fitted out by the Dutch East India Company for Hendrick Hudson to use on his third voyage in quest of a shorter or Northwest passage to India, was a Dutch "yacht," of 80 tons burden and 75 feet



HUDSON'S SHIP, THE "HALF MOON."

long over all, and better described by the accompanying picture than by many words. She carried a crew of eighteen men.

Leaving Amsterdam April 4, 1609, she cruised the coast of Norway past the North Cape; then doubled back, crossed the Atlantic and cruised down the American coast from July 12, touching at various places until she is supposed to have passed to the south of Chesapeake Bay; then doubled back northward, exploring the Delaware Bay en route, and anchored inside Sandy Hook on September 2. The next thirty-two days were spent in careful exploration of the Hudson, and the log of the "Half Moon" shows the care with which the records were kept, and indicates that, with the small boat at least, they pushed their explorations as far as Troy.

Hendrick Hudson was English by birth, but Dutch by adoption and affiliation, hence the given name by which he is known in history and in the common usage of three hundred years. Of his birth little is known. Concerning his death it is only known that he was cast adrift by a mutinous crew in or near Hudson's Bay in 1611, and perished in the great loneliness of a new world.

A most daring, persistent and intelligent navigator; a maker of history, and one of the most picturesque characters in the peaceful conquest and civilization of the world.

Robert Fulton, born in Little Britain, Pa., in 1765, educated in Philadelphia, London and Paris, essentially in the hard, grinding school of experience, and finally developed as the first of the world's marine engineers and the constructor and operator of the first commercially practicable steamboat.

By far the greatest step in the advancement of the commerce of the world was taken when Fulton had completed his first trip from New York to Albany in 1807, entirely by the power of steam.

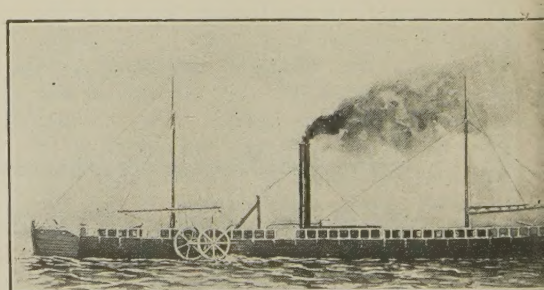
It is probably impossible to find a region or community on earth in whose development a river has played so important a part as has the Hudson in the splendid region which it serves. This year this noble waterway, so straight, so broad, so wondrously beautiful, celebrates the 300th anniversary of its discovery by white men, and at the same time the 100th anniversary of the birth of the steamboat industry.

The steamboat "Clermont," used by Fulton in his trip up the Hudson and shown in the accompanying engraving, was named from the country seat of Chancellor Robert Livingston. It was a flat bottomed, flat sided boat 150 feet long, 13 feet wide, 7 feet deep, and drawing something over 2 feet of water. The side wheels and engine were uncovered and the copper boiler was built in a heavy supporting and surrounding brickwork.

It is a strange fact that accurate data and dimensions of this steamer should be much more difficult to find than details of the "Half Moon," built two hundred years before.

The great feature of the "Clermont" was, of course, the engine, and on this Fulton concentrated genius and untiring energy, combined with knowledge and experience which he had acquired by travel and research in the Old and New World. It was not the plaything that former experiments had been, but a bold, serious undertaking on a large scale, for those days, and calculated to do a large commercial business, which it did.

(*Continued on page* 16.)



FULTON'S BOAT, THE "CLERMONT."

Luther League of Minnesota

Tenth Annual Convention, July 13-14, 1909, at Cannon Falls

BY MISS ADELINE WILSON.

THE tenth annual convention of the Luther League of Minnesota was held in the First English Lutheran Church of Cannon Falls, Minn., Rev. Willis Beck, pastor.

Cannon Falls is situated on the banks of the Cannon River, just below the falls, and is a most beautiful place. Towering above the little city on either side are great hills and bluffs, beautifully covered with mighty oaks at whose feet spring up the dainty bluebell and the ox-eye daisy or Black-eyed Susan as some call it. Almost the first expression from every delegate as he or she stepped from the depot platform was, "Oh! what a beautiful place!" If environment has anything to do with the success of an undertaking this convention was certainly fortunate in being invited to Cannon Falls, a fact which we soon recognized.

The church was daintily decorated with the Luther League colors.

First Session

Devotional exercises were conducted by Rev. L. F. Gruber, vice-president of the State League, president of the Twin City Central League.

Welcome greetings were given by Rev. Beck, Rev. Gruber responding.

The business of this session began with Rev. Gruber in the chair. The session was devoted to organization, enrollment of delegates and reports of officers.

Echoes from the Chicago Convention of the Luther League of America were heard. Rev. Keehley spoke on "Inspiration." He said in part:

> Great strength and much inspiration are gained from the intermingling of so grand a concourse of people. The power of the singing done by the great chorus, led by a splendid orchestra, was marvelous. The feeling of every one present was the desire to be up and doing. It meant loyalty to our own and better service for study of our Church, her doctrines and her creed.

Rev. Eckert, of Racine, Wis., president of the Wisconsin State League, gave some helpful thoughts on the use of the Luther League Topics. He laid great stress upon the benefits derived from the use of the topics and their adaptability to the needs of all Leagues.

Rev. Gruber took for his subject "The Spirit of Unity." He pointed out the necessity of a closer unity between our Leagues, whether they be Centrals, State or National Leagues. "In unity is strength"; other organizations unite all their forces, regardless of nationality, race or country, and coming out in great numbers, make a mighty factor for good. In Minnesota sixty-nine per cent. of all the Protestants are Lutherans, over two-thirds of the strength of the State; then what ought our power for good to be? The question then is, Are we so united as to wield the greatest strength? If not, why not?

Second Session

The general topic of the session, "The Needs of Our Foreign Missions."

FIRST CHURCH, CANNON FALLS, MINN., Where Minnesota State Convention was held.

The session was opened with song, Scripture reading and prayer, Rev. Bacher, of St. Paul, leader.

After reading the minutes of the morning session, the following committees were appointed:

1.—Committee on Statistics: Rev. Beates, St. Paul; Miss Lindeberg, St. Paul; Miss Aslakson, Cannon Falls.

2.—Committee on Resolutions: Rev. Keehley, Albert Lea; Miss M. Ponthon, St. Paul; Mr. Nelson, Albert Lea.

3.—Auditing Committee: Rev. Reichart, Red Wing; Sophie Rognas, Minneapolis; Louise Christianson, Minneapolis.

The first subject of the afternoon, "The Missions of the United Norwegian Lutheran Church in Madagascar, China, etc.," by Rev.

Dr. Norlie, Atwater, Minn., was splendid. He was unavoidably detained. Miss Ponthon, of St. Paul, kindly consented to read the paper. Following are a few of the most pressing thoughts:

The foreign fields need more men, more money, more prayers. The need at home is willingness to give such help. More personal interest in heathen must be felt. We must be about our Father's business. Our life work should be to preach the Gospel by our lives, to be living examples in thought, word and deed. We cannot all go to the foreign fields, but we can and should be soul lovers, giving our support by opening our hearts to God in behalf of the heathen as well as by opening our purses and giving of our substance to help those who are so willingly giving their lives to this most noble work.

Rev. Beck read a paper on "The Missions of the Hauge Norwegian Lutheran Church," which was written by N. N. Ronning, of Minneapolis. He said in part:

The Hauge Synod is the oldest synod in the Northwest. The Hauge revival began in Norway. First missionaries in Norway. Followers of Hauge came to America. Zululand and Madagascar were remembered in prayers only. As soon as possible money was sent to Norway to further the work.

In 1891 the Hauge Synod began the support of missions in China. Twenty-three thousand dollars is raised annually for China alone. More money is raised for the foreign fields than the home. Jewish missions are also remembered.

It was with regret we turned to the subject of "The Missions of the General Council in India, Porto Rico, etc.," without the able leadership of the Rev. Dr. G. H. Trabert, of Minneapolis, who was to have handled the subject. Under the obligation of his absence, the subject was given over to open discussion, the several pastors ably contributing valuable thoughts. Following are a few extracts:

The needs are the same in India and Porto Rico as elsewhere—more workers and more means. There is a great demand for women workers among the women of these countries, in the hospitals and in the schools. There is great need to give more to foreign work, a necessity to see the needs of the spiritual are far greater than the physical and a care for those needs. A personal feeling of interest must be acquired In order to gain this personal interest acquaint yourself with the field, the necessities, etc. Read the articles on missions in your Church papers. Know the work. Be just as eager to read of the Church activities as you are the secular papers that do not pertain to the needs of the soul or the spiritual needs.

Foreign religions stand in open defiance of the Christian religion. The Mohammedan stands ready to fight and die for his religion. Does the Christian do as much? The Mohammedan child knows in what he believes, but alas! how many of our grown people cannot tell as much? The religion of Jesus Christ is far superior to any other, but there they stand challenging us to come over and convert them if we can. They give their lives for their religion, while we give a paltry twenty-five or fifty cents per member to this foreign mission work. Christ's commissions to us was, "Go ye forth into all the world and preach the Gospel to all nations"; it is therefore our business to supplant all other religions. We have the Gospel, but we are not anxious enough to give it to others. Ministers can't do it all; they must have the help of the people. When the country is in danger the whole nation rises up to defend it; should we not be as loyal to Christ and the Church? What ought we to do? Lay upon our hearts the thought that we, the young people, are the hope of the Church. More young people are needed to interest themselves in these works for foreign countries. There are great advantages and much work for Christian doctors, laymen and teachers grounded in the Lutheran faith; a great field is open to them.

Turn your mind toward the schools of the Church, labor for the Church. What is the compensation? First and greatest, salvation of souls; subsequently, stated salary, transportation, furlough, etc.

God does big things. He wants you to do big things. He wants you to do big things now. Give the big things to God, keep the small ones for self.

About fifty million people pass from this world to the next yearly, fully two-thirds of whom have never heard the Gospel and are not prepared to meet their Judge, an average of sixty-six per minute—a human soul lost for every second in the day. Is not this a strong appeal for help?

The work of Rajamundry is prospering. In the six districts there are about 2,200,000 souls. Of these 2,000,000 only 20,000 have been saved in the sixty years of labor among them. The great work lies with the children; they must be gradually brought into our faith. The work of Christianizing the world is being discussed by every convention the world over. Now is the time, the doors are open, greater things are yet to come. The great need is the work of regeneration, making new men and women. Christianity satisfies that need, it makes men and women; it brings them the home and its comforts. For the women it has done much. It has raised them to a higher plane. Women are not the slaves and drudges they were before Christianity entered. Polygamy is being done away with and many other evils. Education is being fostered and the girls of China and India are being trained for nobler life work than their ancestors knew.

Two great evils the Christian nations will have to answer for at the day of judgment—the liquor traffic and the opium curse, which have been permitted to enter into these newly opened fields.

The reception given the visitors on Tuesday evening was no small part of the convention. It was another expression of the hospitality of the people of Cannon Falls. Besides delightful music and goodly fellowship a number of short, interesting and inspiring addresses were made.

Third Session

Opening services were conducted by Rev. Keehley.

General topic: "How the Needs of Our Foreign Missions May Be Met."

First paper, "The Student's Volunteer Movement," by Mr. S. Nesdahl, Student Volunteer from St. Olaf College, Northfield, was very fine.

"What Can We as Luther Leaguers Do for Our Foreign Missions?" by Rev. J. F. Beates, of St. Paul, was the second paper of this session. He said in part:

The general attitude should be, "Here am I, send me," receptive, obedient, willing to do what our Lord wants us to do, but be not too hasty to take up the work before properly prepared, nor to underrate our abilities when such preparation has been made.

1. What to do.—Inform ourselves from the abundant material at hand.

2. What to know.—Location of fields; needs, civilization and regeneration; forces at work; who the workers are; compare the workers with the needs; look for encouraging features.

3. Home interests.

4. Give for the support of foreign missions. *a*, Money, missionaries and clothes, books, etc. *b*, Means, enthusiasm and interest and prayers.

When your talents are recognized show a willingness to do what you can whether it be to work, to sing, read, speak, or anything else, in your home League first, and outside as soon as possible.

5. Suggestions. *a*, Hold up the bright side of the work. *b*, Make use of your topics. *c*, Give your Leaguers something to do; have everyone take part. *d*, Have mission study among the younger people, chapter by chapter. *e*, Luther Leaguers, be members of Bible classes in Sunday School, make thorough preparation for the work by earnest home study.

f, Each missionary in the foreign field has an average of 167,000 people about him to work for. Luther Leaguers, support a catechist in the foreign field. The cost of keeping a girl is only $30 a year, a boy $40, and just think of the vast amount of good these young people will do among their own people in comparison to what the foreign missionary can possibly do.

g, Lay stress upon your junior work and in four or five years you will have well equipped senior workers.

6. How to take up the topics.—*a*, Weekly meetings, meet on time and insist upon having the full time. *b*, Thorough preparation. *c*, All members furnished with special subjects for papers, paragraphs or helps to be obtained anywhere.

7. Junior topics for Junior societies. Series of study in mission work. Take up the work in undenominational books, supplement by statistics and work pertaining to our denomination.

Fourth Session

This was a business session. First, the reports of committees were heard.

The report of the Credentials Committee made a goodly showing, but it is hoped that next year will show an improvement.

Following is the report of the Resolutions Committee:

The Luther League of the State of Minnesota, in annual session at Cannon Falls, July 13, 14, 1909. After some delay this annual convention is but a revival of good things of old. The realization of this fact was materially affected by the kindly spirit of the First English Lutheran Church of Cannon Falls.

Notwithstanding the misgivings and fears on the part of the people here relative to their ability or inability to entertain the State Luther League convention, fears and misgivings were overcome and the convention became a reality, and such entertainment as we Leaguers have enjoyed will not soon be forgotten. The most kindly spirit has been shown and nothing has been left undone by way of making us feel at home in their midst.

We therefore thank you from the bottom of our hearts in behalf of every Luther Leaguer present for all that you have done for us and express the hope that the future may have in store for us another gathering of the Luther League here in this church.

May God grant that future conventions may be as much a source of inspiration and help in the continuance of His work as this one has been.

Resolutions.—In view of the success of this annual convention and in view of the fact that some doubt has existed in the minds of certain ones as to the wisdom of continuing the State organization, be it therefore

Resolved, (1) That the State organization continue its annual conventions.

(2) That the same be held next year during the latter part of the month of August.

(3) That the exact date be settled by the Executive Committee.

The conditional invitation extended by St. James' Church, St. Paul, for the next convention was accepted.

Election of officers resulted as follows: President, Rev. John Keehley, Albert Lea; recording secretary, Louis Strey, St. Paul; corresponding secretary, Miss Lindeberg, St. Paul; treasurer, Rev. Willis Beck, Cannon Falls; statistician, Ruth Trabert, Minneapolis. Rev. Gruber, of Minneapolis, president of the Twin City Central League, remained vice-president.

Rally Service

The last session opened with devotional services, conducted by Rev. J. Keehley, the new president.

Rev. William Eckert, president of the Luther League of Wisconsin, delivered an excellent address on Foreign Missions, illustrated with stereopticon views.

The president expressed his hearty appreciation of the kind hospitality received by the delegates and visitors from the congregation at Cannon Falls.

REV. JOHN KEEHLEY,
President of Minnesota League.

The following committees were appointed by the president:

1.—Extension Committee: Otto Johnson, N. N. Ronning, Minneapolis; S. Nisdahl, Northfield; Edith Housecke, St. Peter.

2.—Credentials Committee: Louise Strey, St. Paul; Ruth Trabert, Minneapolis; Garnet Weismann, Cannon Falls; L. Whelheiter and J. S. Nelson.

The convention closed with the Luther League Rally Hymn and the Lord's Prayer. Every delegate went home filled with good things, looking forward to another State convention with equal enthusiasm and inspiration, with a determination to do something and do it soon.

Luther League of Indiana

Twelfth Annual Convention at Batesville, August 3-4, 1909

BY ANNA MARIE NACKENHORST.

THE twelfth annual convention of the Luther League of Indiana was held in St. Mark's Church, at Batesville, August 3 and 4. The genuine hospitality of the people of Batesville and the delightful weather inspired the convention for good and enthusiastic meetings. The interest and life displayed in this convention has never been equaled. To Rev. W. J. Seiberling, the State president, all credit for the excellent program should be given.

First Session

This session, on Tuesday evening, was opened with an address of welcome by the Rev. B. Arends, of Spades, Ind., the temporary pastor of St. Mark's. This was responded to by the State president, Rev. W. J. Seiberling, Mulberry, Ind., who so heartily expressed what the delegates and visitors felt.

The convention sermon was then delivered by the Rev. H. Peters, D. D., of Frankfort, Ind. In part he said:

Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

I press toward the mark for the prize of the high calling of God in Jesus Christ. St. Paul's life can be seen by the whole world through his frankness and sincerity. Let us catch some of his spirit. It is necessary for us to learn our faults before we can confess them. Paul recognized his and because of it was unwilling to drag them after him in his eagerness to reach the high goal. It was necessary for him to enter into the fellowship of Christ's sufferings. He was able to see the concentration and high purpose of man. And because of it he desired to apprehend things which were more holy and to know Christ personally. At first St. Paul did not apprehend the things which were of Christ. But when the Holy Spirit caused him to see, he became a shinning light for Christ's sake.

When Paul began on his great Christian life he forgot the things which were behind him; that is, his former pharisaic life, past sins, past sorrows and joys. He reached out to the things which were before him. They were the things which God gives to those who love Him. Paul strove for the high prize, likewise should we. What greater prize is there than the crown of righteousness? Let us do like St. Paul did, strive to win the high prize.

A beautiful duet by the Misses Nellie Pohlman and Dorothy Beck was then enjoyed.

The business of the convention began with Rev. Seiberling in the chair and Miss Elizabeth Duhme, Batesville, Ind., recording secretary. This session was devoted to the organization, the enrollment of delegates, and appointment of committees. After the close of the regular session a reception was extended to the delegates and visitors. The cleverly arranged program by the reception committee, Miss Elizabeth Duhme, chairman, was enjoyed by all and will long be remembered.

Second Session

On Wednesday morning the devotional hour was conducted by Rev. C. Huber, D. D., of Richmond, Ind. The Scripture lesson, the Twenty-third Psalm, was repeated by the assembly. A beautiful interpretation of a portion of a psalm was given.

No report could be given to show what progress had been made in the League during the last year because of the absence of the statistical secretary. The treasurer's report showed a goodly balance in the treasury. The

ST. MARK'S CHURCH, BATESVILLE,
Where the convention was held.

election of officers then took place resulting as follows: President, Rev. W. J. Seiberling Mulberry; recording secretary, Miss Elizabeth Duhme, Batesville; statistical secretary, Miss Emily Peterson, Porter, and treasurer, Verne Laughner, Whitestown; executive committee—chairman, Rev. E. D. S. Boyer, Lafayette; Rev. Conrad, Colburn; Professor Moser, Mulberry; Miss Anna Nackenhorst Indianapolis.

The next feature of the program was "The Junior League," as demonstrated by the general secretary, Rev. L. M. Kuhns, Omaha, Neb. Before beginning his demonstration Rev. Kuhns said that it should be distinctly understood that the object of the Junior League was to secure the cooperation of the younger members and not to serve as a kin-

dergarten for the Sunday School. It should be the ground and basis of the Luther League. The Luther League and the Junior League are not two separate organization, but are the same organization only in different stages of development.

As we all know, it is necessary to have an object before a demonstration can be made. In an impromptu way Rev. Kuhns organized a class from the children in the assembly. Rev. Kuhns used the question method in conducting the meeting and it was quite interesting to see with what intelligence and lack of hesitancy these little people responded to the questions.

The Round Table, conducted by the president, proved very helpful. The following subjects were discussed: the topics, the devotional meeting, the reading course, the committees, and how to interest the younger members. Much enthusiasm was aroused over this part of the program. This session ended by singing our grand old Rally Hymn.

The devotional service Wednesday afternoon was conducted by Rev. Seiberling. We were then delighted by a vocal solo by Miss Elizabeth Duhme. Two intensely interesting and inspiring papers were then read. The first, "What the Luther League has that it Ought Not To Have," by Mrs. William Schrope, Indianapolis, which, in part, is as follows:

Before the Luther League movement was started, when the young were confirmed and reached the period of personal responsibility in the Church, they had nothing to do or engage their youthful activities. There was a gap between the Church and the Sunday school. To this end was the Luther League organized.

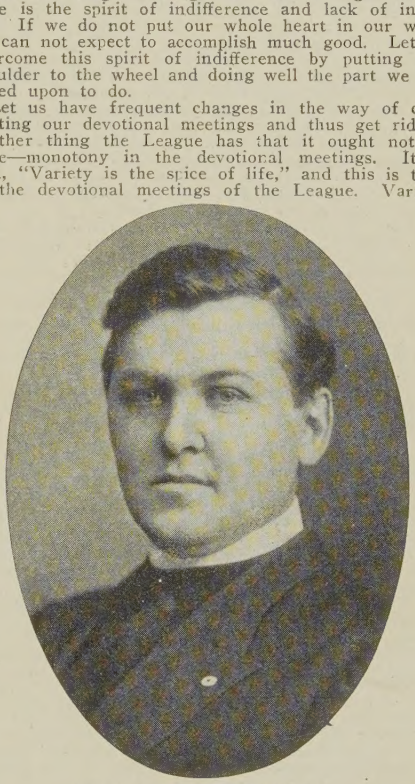
The League, like the Sunday school, is a necessary part of the congregation. It has a peculiar work to do in the Church and for the Church, and the relation is well established and nobly expressed in our motto, "Of the Church, By the Church, and For the Church."

Realizing that the Luther League is a great factor for good in the Church, still there are those who oppose the organization, because they think it is antagonistic to the Church and that it does more harm than good. This is one of the things the League has that it ought not to have. More effective work can be done if we convince these people that the League is not antagonistic to the Church and become friends of the cause.

Our Luther League Topics are well adapted to the needs of our Lutheran young people, and every League should use them. Many object to the Topics because they are too difficult. But with the help of the Reading Course and the Review there is no reason why every Leaguer studying the Topics cannot derive a great deal of benefit from them. The Luther League is intended to foster a spirit of loyalty to the Church by the study of her history and doctrines. And if we study the things pertaining to our Church then we can soon convince those opposed to the League what a great and noble work we are engaged in. The purpose of the organization is to keep the movement near the Church, and if the motto of the League is carried out it will render the League a very helpful agency in the work of the congregation. If those opposed to the League should ask what place the Luther League holds in the Church, we would answer, its aim is to furnish our younger Church members by work and for work in the vineyard of our Master. If we are to have active workers in the Church in the future it is of the utmost importance to give the beginners of the Christian life some definite work to perform.

Another thing the League has that it ought not to have is the spirit of indifference and lack of interest. If we do not put our whole heart in our work we can not expect to accomplish much good. Let us overcome this spirit of indifference by putting our shoulder to the wheel and doing well the part we are called upon to do.

Let us have frequent changes in the way of conducting our devotional meetings and thus get rid of another thing the League has that it ought not to have—monotony in the devotional meetings. It is said, "Variety is the spice of life," and this is true of the devotional meetings of the League. Variety



REV. W. J. SEIBERLING,
President of the Luther League of Indiana.

of program in the devotional meetings will hold the interest of the members and greater results will follow.

Still another thing that the League has that it ought not to have are those committees that do not work. And the best way to overcome this difficulty is in studying the abilities of the different League workers, wherever possible, and giving each person that work on a committee for which they are better fitted. Divide the work, if possible, into as many faithful hands as you have. But be sure that those to whom the work is entrusted are faithful. If the work is so divided that each member of each committee does its work faithfully and to the best advantage, then we can overcome one other thing which the League has that it ought not to have, namely, empty seats. In that League where every member is active and does his or her part faithfully there we see no empty seats. In such a League all is activity.

Let us overcome these obstacles which hinder the work of the League and thus show the Church that our future will be still more glorious than the past. Then we will have an ideal League, the requisites of which are, as given by a prominent Leaguer, fervent prayer, stirring music, business tact, a definite aim, good literature, a good leader, and a soul full of love to God and our fellow members, and all these combined will bring God's blessing upon our Leagues.

The second paper, "What the League Has Not That It Ought To Have," by Miss Maggie Simmons, Camden, Ind., was as follows:

Was there ever an organization of any kind, either religious or non-religious, which did not lack something. If there ever was I think most of us have yet to hear of it. Is it then a question in your mind as to whether there is a Luther League that does not lack many things? I say many things, for the Luther League is comparatively a young organization and has yet to learn from experience many new methods of performing its work. I am taking our own local League as a fair example of Leagues in general. One of the things most needed by the League is more loyal supporters. In many of our Leagues we find a few, perhaps a dozen, who may be termed loyal supporters of the organization. They are the ones who are always willing to do anything to benefit the League and who are always interested in it. Luther Leaguers, let us try this coming year to get more people so interested in the League work that they can never be anything but loyal to the society. And in doing this we must remember to never speak anything but good of the League.

Many of those who are loyal to the League have been Luther Leaguers almost ever since the society was organized. In trying to get more loyal supporters a good plan is to get the younger members of the congregation interested in the League work, keep them interested and when they grow older the work will still interest them and they will support the society with all the loyalty they are capable of. "Train up a child in he way he should go and when he is old he will not depart from it." This is, I think, universally true in regard to Luther Leaguers. Now let us consider some ways to get the younger people interested. First, make them feel that they are a part of the organization and that without them the League would be incomplete. A plan that we have tried and have found successful is to have two leaders for the devotional meeting, one of the younger members and some one experienced in League work. The younger member conducts all of the meeting except the presentation of the lesson, which is done by the second leader. In this way the younger member soon overcomes his timidity and is capable of conducting a meeting alone.

The third and perhaps most successful plan that we have tried is that of the Silent Committee. This seems to interest the younger members more than anything else, for they feel that it is their own special work. Only those who belong to the committee are supposed to know the work that it does. But since these secrets have been told to me I feel it my duty to pass it along. The motto of this committee is "Whatsoever thy hand findeth to do, do it with thy might." The committee acts silently, as the name suggests. Each member of the committee tries to be in every way an example to other League members. Let us notice some of the little things each member does. First, they always sit in the front seats, never in the rear of the room. They are courteous to strangers and try to make them feel welcome. They are always willing to do anything the leader asks them to do. This committee has been at work in our League for two years and has brought about a great revolution in some of the little things. And it is these little things that lead on to greater things.

Another need of the Luther League is more interesting meetings. This might in part be remembered if we had more people who are willing to lead the meetings. Much of the success of the devotional meetings depends upon thorough preparation on part of both the leader and members. A good plan is to hand questions out before the meeting. Try to get the members to talk about these questions rather than merely reading the answers to them. A meeting becomes monotonous when the same few always take part. Special music helps to hold the interest of the meeting.

But all of these plans may be tried and if there is a lack of piety the meeting will surely be unavailing. We must be ever-praying Luther Leaguers. ever-praying Christians if we would make more of prayer in our lives and in our meetings. "Men ought always to pray." "Pray without ceasing." Each member of the League can do many things to make the meetings interesting. They can be at the meetings on time and attend regularly. Do not let the meetings become a drag. Long drawn-out meetings are always tiresome. The leader should only assign enough work to fill the alloted time. Be sure to support the Luther League Topics and REVIEW.

Another thing the League lacks is wide awake active committees. When the committees are first appointed they are usually anxious to work. But some times they get indifferent. I believe if the president would require a meeting of each committee once a month and require a report at each business meeting there would be fewer "dead committees."

Let us be ever improving, ever growing, ever faithful, ever marching on, so that when all is over we are able to say with St. Paul, "I have fought a good fight, I have finished my course, I have kept the faith."

The discussion of these two excellent papers was led by Rev. E. D. T. Boyer, Lafayette, Ind. In substance he said:

Why this indifference among our young people? First, there is a lack of knowledge. There is much good Luther League reading material which may easily be secured and through which our young people may be trained. Second, there is a lack of loyalty and love for our Church. Third, there is a lack of devotion and spirituality. Fourth, there is a lack of support of the pastors themselves.

In part Rev. C. Huber, D. D., Richmond, Ind., said:

We are not growing, developing and using the powers God has given us. We allow them to become latent and inactive. To ourselves we should ask the question, How do I stand in relation to my Savior? The trouble is our young people do not stop to ask it. Nor will they search the Scriptures to find what the true relationship should be. We should come closer to the true life and spirit of our God.

The business of the convention was then resumed. The following report of the executive committee was adopted: First, that the attention of our local Leagues be called to the action of the National League taken at the National Convention held in Chicago in 1908, requesting each local society to contribute ten cents per capita annually for the support of our General Secretary Salary Fund.

Second, that the time of meeting be changed to a fall or winter time.

Third, that the president at the close of the evening's session extend by word of mouth hearty congratulations to the people of St. Mark's for their open-hearted and open-handed hospitality: to the young people of St. Mark's Luther League; to the pastor in temporary charge; to the choir for their contributions to our enjoyment and to the good people of Batesville who gave encouragement by their attendance.

The address for the closing session was delivered by the Rev. L. M. Kuhns on "The Luther League in Foreign Lands." It was a very interesting address and gave us a vivid picture of the conditions existing in the Orient.

After a farewell reception, this, one of the smallest yet one of the most soul-inspiring conventions ever held in Indiana, ended.

Luther League of Oregon-Washington

Third Bi-State Convention at Seattle, Wash., June 21-22, 1909

BY CELESTE I. ALBIN.

DELEGATES from the two great States of Oregon and Washington assembled at Holy Trinity Church, Seattle, Dr. E. G. Lund, pastor, June 21-22, to hold their Third Luther League Convention.

The attendance, per capita, was the best ever known at any Luther League convention in the United States, not barring the National Convention. This attendance was conspicuous at every session, which is very remarkable, for Seattle has many interesting places and beautiful sights to see, aside from the Alaska-Yukon-Pacific Exposition, every part of which speaks of the unlimited possibilities and opportunities of this great land where the West meets the Far East. All of these were great allurements to the delegate who had gone several hundred miles to attend the convention, see Seattle and the Fair, all in four or five days.

The convention opened on Monday evening, June 21, with Scripture reading and prayer by Rev. William Drahn, Field Missionary of Oregon and Washington. Mr. Christensen, president of the local League, welcomed the delegates and visitors to Holy Trinity Church and to the "Fair City." This address was responded to by Rev. M. E. Boulton, president of the Bi-State League. The first convention sermon was delivered by Rev. J. A. Leas, of Portland, Ore. A very pleasing and inspiring feature of this program was the music furnished by the choir of Holy Trinity Church, under the direction of J. C. Walling. Announcements by the president, singing of Luther's Battle Hymn, and benediction closed the program for the first evening. The guests then retired to the basement of the church, where refreshments were served, and a very pleasant hour was spent in a social way, meeting friends and making the acquaintance of the strangers. The people of Holy Trinity certainly know the secret of making you feel as though you were one of them.

On Tuesday morning the first session opened with devotional services conducted by Rev. Weiser, of Pasadena, Cal. The first order of business was the report of the Credentials Committee, followed by roll call. The president's report showed that in the past year we had been recognized by our National League as a State organization. Also that several more Leagues had been organized and had become identified with the State work.

Election of officers resulted as follows: President, H. A. Hazelgreen, Seattle, Wash.; recording secretary, Miss Celeste I. Albin, Portland, Ore.; corresponding secretary, Miss Emma Drahn, Vancouver, Wash.; treasurer, Miss Clara A. Goke, Seattle, Wash.

A paper, "The Object of the Luther League," was read by W. S. T. Derr, Vancouver, Wash. Dr. E. G. Lund led the discussion of this paper with some very interesting and helpful thoughts to all Luther Leaguers. The session was then adjourned.

The third session was held at 2:30 p. m. W. S. T. Derr had charge of the opening service. The program for the afternoon was then taken up. The first paper, "Obstacles That Retard Luther League Work on the Pacific Coast," was read by Miss Josephine Iseman, of Seattle. It showed careful thought and preparation by the writer, and is a subject in which all of us are greatly interested. We give below a part of this paper, as it may be of interest to our fellow Leaguers in the East to know some of the obstacles that retard our work here on the Coast.

We, on the Pacific Coast, are perhaps for the first time facing new and peculiar problems in our religious life. The question of how best to establish a strong faith, the Church of our fathers, among a people who care more for the things of earth than those of heaven is indeed no easy task, but one that calls for the best thoughts and the most conscientious work that is in us.

In pointing out these obstacles, let me for a moment contrast our present with our former surroundings. The majority of us have been nurtured in church homes of the East and Middle West, have been members of large and successful Leagues that know nothing of the trials of establishing Lutheranism, the Church that has always stood for inner growth. This work of planting was accomplished by our fathers and forefathers for us, and we were born into this heritage—a good Lutheran Church home. But we chose to leave all this and find a new home for ourselves, a new work for many, who have been accustomed to nothing but success in their religious undertakings. Our every-day failures are perhaps their first ones.

The church buildings here are not what we were used to. Everything at home was so conducive to enjoyment and refreshment. We were proud of our beautiful, costly edifice. Not so here. Lutheranism is young and so are her church buildings. The rugged, crude qualities are yet apparent. The artistic and the beautiful are yet lacking, for they come only with time. . . . Those who see only externals, a fine building, the social standing of the members and the display of fashion, we are not likely to win. Worldly attributes so fascinate them that they are not able to see the inner life of a Church or be guided by it in their choice of a new Church home. In this land many decide to remain unidentified Lutherans, while others affiliate themselves with some denomination known to possess these characteristics. The people coming here are mostly young and perhaps for

the first time free to choose for themselves. They allow the eye rather than the heart or conscience to guide them.

Perhaps the young man was a member of the Church back home and a willing worker in all of the societies connected with that Church, but now he is free and, oh, so busy competing with others in this mad rush for position or wealth. It may be he has not time to think of religion at all. His wife will do her part, so he decides to slight his Church for the present and forget his early training. There is no competition in matters of the heart and conscience. Why need he trouble himself about his Church? He will get along without *much attention and thought*. . . .

Our greatest obstacle is, perhaps, the spirit of the time. . . . Our work is to be among people who have come here for the seeming sole purpose of making money. The greed for gold and glory is almost as manifest today among us as it was in the time when our land was young, when the Spaniards that followed the gold-seeking Cortez were satisfied with nothing but *gold, gold, gold*. On to Mexico was their cry. What is ours?

In this new land we also find a spirit of liberalism. Those qualities that are always common to a country during the early stages of development. Not only has this spirit found its way into our State and municipal government, but it has also been allowed to creep into some of our churches. Not only are the laity exceptionally liberal in their views of what constiutes religion, but also some ministers are so liberal minded in their choice of texts that they prefer "Scrubology" and such worldly subjects to the words of Holy Writ, while these are some of the subjects from our Luther League topics deemed worthy of consideration by the young people of our Church, "True Peace of Soul," "Purity of Heart," "The Use of the Sacraments." Do these not speak for us? Who would not be proud to place them side by side with the lessons of any young people's society in this or any land? Need we wonder that our Church does not grow with this spirit of liberalism all around us? In fact, that which our Church especially stands for, this country opposes.

The spirit of worldly pleasure is also so manifest here. A life of excitement, amusement and pleasure is what the people demand. The Church not offering these has little attraction for such a people.

These people are also seeking big things in a business way. They are young and active, full of energy and daring. In this respect they are the very cream of our land. If these energies and activities can be won for the Church, what a future for Lutheranism in the West! In these energetic young people lies the material with which we may build a faith stronger in many ways than that given us by our forefathers. Let us forget the obstacles confronting us and see only the possibilities. Now is the time to plan, to act, to accomplish.

A paper on "The Luther League and the Newly Confirmed," written by Miss Fern Church, Portland, Ore., was also read. This was a splendid paper and brought forth much discussion. All Leaguers have this same problem to solve. How shall we keep our newly confirmed in the Church? No solution was reached, but many interesting and helpful suggestions were given by a majority of the delegates present.

The Extension Committee, which consisted of W. S. T. Derr, Vancouver, Wash.; Miss Annie Bell, Seattle, Wash., and Carl Nickelsen, The Dalles, Ore., was then appointed, and after a few other items of business were disposed of, the afternoon session closed with the benediction.

The program for the Rally Service held on Tuesday evening was as follows: Hymn; devotional services, Rev. F. W. Bussard, Salt Lake City, Utah; anthem, "The Lord is Loving Unto Every Man"; address, Rev. Weiser, Pasadena; duet, "My Faith Looks Up to Thee"; address, "Away With All Creeds," Dr. Lund, Seattle; remarks, President-elect; Rally Hymn. The Lord's Prayer was then repeated in unison and Rev. W. I. Eck, Vancouver, Wash., closed the convention by pronouncing the benediction.

After spending a few days sight seeing and at the Exposition, the delegates returned to their various homes fully convinced that the convention had been most inspiring and helpful; that our Luther League movement is growing, the Church of the Reformation is reaching out to all parts of this Northwest territory, and Lutheranism will win in the end.

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Hudson-Fulton Celebration

(Continued from page 8.)

The Hudson River is the natural home of the steamboat, so straight, so long and so sheltered, and it has been from dates way beyond our history the great natural highway leading from the sea through a range of mountains to a vast, rich inland country. So Fulton chose wisely the location for his triumph in the first commercially successful and practicable steamboat.

The "Clermont" will be seen exactly as she appeared in 1807 during the celebration, and will duplicate her maiden trip, starting from her original slip and landing at the same pier at Albany at which she tied up at the conclusion of her first trip. She will be escorted, in company with the replica of the "Half Moon," by a great fleet of war vessels of many nations, pleasure yachts and merchant craft, from New York to Albany. This escorting fleet will constitute the greatest naval parade in the history of this country, and it will be in two divisions—the first or Lower Hudson division will escort both replicas from New York to Newburgh, where that division will be met by a second or Upper Hudson division of similar character, which will have started from Albany. This impressive parade in historic commemoration of the trips by which both the original "Half Moon" and the "Clermont" made history of the greatest possible importance to New York State will be one of the greatest features of the great Hudson-Fulton celebration.

Luther League of Wisconsin

Twelfth Annual Convention at Oshkosh, August 16, 17, 18

BY REV. HOWARD R. GOLD.

IT was a good convention. On all sides were found evidences of thoughtful preparation. The delegation was as large as usual and well chosen, as was proved by their promptness and interest in the program.

St. John's congregation is only two years old, but the wisdom manifested in selecting property, the willingness to work and the fine spirit prevailing indicate a successful future. It is certain that St. John's can entertain a Luther League convention.

The convention was opened at 7:30 on Monday evening with the vesper service, conducted by the Rev. Dr. W. K. Frick, of Milwaukee. Rev. Lindtwed, pastor of St. John's, welcomed the delegates. President Rev. William Eckert responded in behalf of the State League and gave the address of the evening on "The Luther League as a Factor in Christian Education." Some preliminary business received attention and devotions closed the session. President Eckert's address will be printed in the next number.

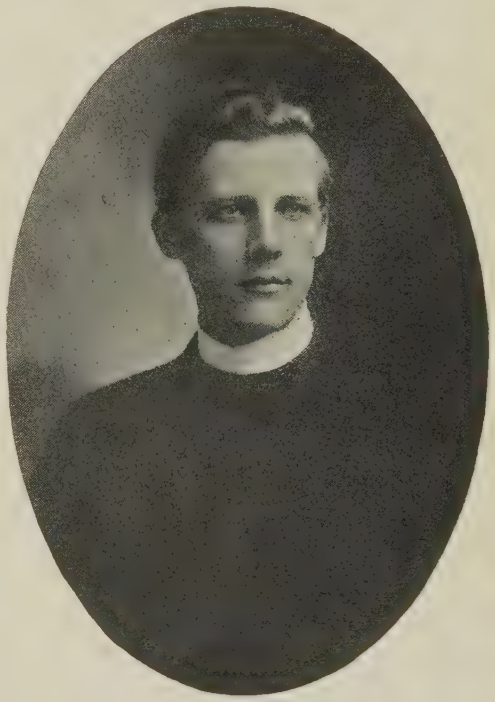
Second Session

The session on Tuesday morning was opened with devotions. The Credential Committee reported and routine business was transacted. The report of the Treasurer, Miss Jennie Outmans, showed a balance of $21.19. Incidentally the General Secretary, Rev. Luther M. Kuhns, paid a deserving compliment to the State Treasurer in bringing the testimony of the National Treasurer, which called attention to the unusual promptness and accuracy of the Wisconsin officer.

The topic for the morning, "The Stewardship of Money," was subdivided and treated in four historical papers limited to fifteen minutes and two papers on principles, limited to twenty minutes. The idea to have a series of historical papers proved a happy one. There was a careful summary of practices all along the line of history under such topics as "Giving in Old Testament," "Giving in New Testament," "Giving in Early Church," and "Giving in Reformation and Modern Church." These followed by papers on motives and measure of giving elicited a ready and general discussion.

Third Session

The afternoon session was devoted to the topic, "The Stewardship of Talents." The discussion, which was in each case opened by the pastor of the delegate serving on the program, centered in three twenty and two fifteen minute papers. The former on "principles" were "Motives for Service," "Qualifications for Service," and "Paid vs. Voluntary Workers." The latter on "practical side" were "Giving One's Time" and "Giving One's Special Talent." The papers and discussion revealed how large a variety of talents can be used in the kingdom of God. The consecrated business man for the church council, the person with a voice for the



REV. G. KELLER RUBRECHT,
President of Wisconsin Luther League.

choir, the talent of good taste to decorate Luther League convention auditoriums, the commercial gift to make money for the church, etc. Surely, both the man who asserts he has no "gifts" and the man whose talents are too precious for the church would have found incentive and occasion for intelligent consecration in this session on "The Stewardship of Talents."

Fourth Session

Rev. Howard R. Gold, of Madison, conducted the vesper service. Revs. Gustav Stearns

and W. K. Frick, D. D., of Milwaukee, were to speak at the Tuesday evening session on "The Church and Education" and "The Bible and Education" respectively. Rev. Stearns was unable to be present, but sent regrets and greetings. The General Secretary, Rev. Luther M. Kuhns, spoke on "Around the World." The people who braved the warm evening forgot all about any discomfort while following the Secretary across the Pacific and in and out among the Lutheran mission stations of the Orient. The address enlarged the vision and kindled enthusiasm for the spread of the Lutheran kind of Christianity. The friends of Mrs. Davis, of Nagasaki, Japan, formerly Miss Vea, of Stoughton, Wis., and one time secretary of the State League, were delighted to receive greetings from her through Secretary Kuhns.

The address by Dr. Frick on "The Bible and Education" treated a timely subject in a thorough and convincing manner. He agreed with Herbert Spencer that "To prepare us for complete living is the function which education has to discharge." The religious element cannot be neglected with impunity. The best education and the highest type of religion go hand in hand. Christianity is the supreme type of religion and its textbook, the Bible, must have a central place in our systems of education. The Bible has a value which is purely cultural. But its real value is for a higher end.

Fifth Session

Devotions, routine business, reports of committees, new business and the seating of new officers marked the opening of the Wednesday morning session. The officers for the ensuing year are: President, Rev. G. Keller Rubrecht, Church of Epiphany, Milwaukee; Vice-President, Rev. Howard R. Gold, Church of Holy Trinity, Madison; Recording Secretary, Mr. John Mael, Mt. Horeb; Treasurer, Miss Jennie Outmans, La Crosse; General Secretary, Mr. Walter Sternitzky, Milwaukee.

"Christian Education" was the topic for the morning which was discussed in eight papers of about twelve minutes' length. The subjects included "Junior League," "Catechetical Class," "Sunday School," "Church Science," "Home Study of the Bible," "Summer School," "College and Seminary," with a paper on principles, "Why Christian Education?"

The features of the session were the thorough grasp of fundamentals and fine judgment in applying principles displayed both in the prepared papers and the free discussion.

On the Lake

Wednesday afternoon was given over to a social session on the steamer "Paul L" out on Lake Winnebago, up Fox River and to Lake Butte des Morts. The delegates became acquainted, talked about the last convention, the next convention, and very likely about some other things. They saw the great yacht race for the Wisconsin cup. And there were "cones."

Sixth Session

Rev. Paul H. Roth, of Beloit, conducted the vesper service at the last session of the convention. The topic was, "Channels of Christian Giving." "Educational Projects" as worthy objects of our gifts was presented by Rev. Howard R. Gold, of Madison. Reasons why money should be given to subsidize the various existing educational projects were presented. Religion is inseparably bound up with all the great interests of life.

Education.—"The best education seeks to call out the whole man in harmonious development." This means the body, mind *and* spirit of man.

Ethics.—"The true ethical life is the fulfillment of all personal relations." This assuredly means that one's relation to God is a determining factor in his ethics.

Service.—The religious faith that a God of wisdom and power weaves out fragmentary efforts into a complete whole encourages. Faith in immortality is an incentive.

Reason.—All sound reasoning proceeds on assumption that there is a God. New educational projects will sooner or later appear. The churches of Christ must take up Christian instruction in our public schools. Religion should be taught in every grade, from kindergarten to State university.

Rev. A. C. Anda, Assistant Superintendent of Home Missions, substituted for Rev. Paul H. Roth, of Beloit, and spoke on "Philanthropic Projects" with his accustomed vigor. He called especial attention to orphans' homes, settlement houses and the general Inner Mission projects. In a few minutes he also summarized the leading thoughts prominent in the convention sessions. The "Rally Hymn" was sung and the benediction closed the convention.

The next convention will be held at Platteville at a date to be determined by the Executive Committee and the local League.

The First Seven Years

CHAPTER TWO.

"What It Meant."

The little parsonage which had been hastily slapped together during the three months of Mr. Forest's stay in Golong stood forth in all the bare bravery of its newness. The long, bare sweep of plain before its staring windows was broken only by the horizon, streaked by the cold, rayless sunset. Flat streets, with here and there a new house surrounded by young trees, rough sidewalks, muddy, unpaved roads, an air of hurry and bustle and Western good fellowship, these things formed the first impression of the new home. Freight rates were high in those days, and many of the dear home things had been sold or left behind. It was some time before the staring little house seemed like a home to any of them.

The first church service, with Mrs. Forest as organist, and with himself in the pulpit, before a congregation of five, was more disconcerting than Mr. Forest had expected. He himself was hoarse, and Saidie found an uncomfortable lump in her throat which made it unsafe for her to raise her voice. The four girls in the audience were shy and nervous. Helen had stayed at home with four year old Mabel. But Saidie started the organ bravely and Earle took up the air in his clear boy's treble. He often spoke of that service afterward.

"Pa," he would say, "do you remember the time when mother played and you preached and I sang the solo?" For years afterward Mr. Forest had no voices he could depend on, and at funerals, jail or church services he always managed to have the boy with him. It was a great pride to Earle many years later that he had done that much to help out the first seven years.

It seemed very hard to make friends at first. Golong, like many Western towns, had a population made up of two distinct classes, with a deep gulf between them. Half the people were known as "Yankees," the other half as "Swedes." At first it seemed hard for the town people to decide just where to place the Forests. From their speech and appearance they seemed to be blue blood "Yankees," and most of the neighbors called, on that supposition. One after another the callers became puzzled. One afternoon the conversation was quite amusing.

"Do you know of any Lutherans in this neighborhood?" said Mrs. Forest in her sweet, low voice. She looked perfectly at home in her broad rocker, though the room was but half furnished and the evening light was streaming across the prairie straight into the curtainless windows.

"Do you mean Swedes? Perhaps you want a servant," began the caller.

"Oh, no," said Mrs. Forest. "At these prices I couldn't think of having help. But we are Lutherans, you know, and are interested in getting people to help start up our work.

"Lutherans? I beg your pardon, I don't quite understand. We heard that the Swedes had given up this church, and that it was to be taken up by an American."

"Yes, of course we are Americans, or German a few generations back, I believe, but none the less Lutheran. It is the American element among the Lutherans that we want to reach. The young folks are all English speaking, aren't they?"

"Why, I never heard of an American being a Lutheran! Most of our servant girls belong to that church, and I know a few wealthy Norwegians and Swedes who go to their big churches. But, excuse me, what language does your husband preach in?"

"In English, of course." Saidie was growing mystified. This way of being taken for a foreigner because you are a Lutheran was new to her.

Earle had taken it all in. He had found the same trouble with his playmates. They accepted him gladly until they found that his parents associated with Scandinavians and that he went to what they called the "Swede" Sunday school.

The chapel had at one time belonged to a Norwegian congregation, who, when they built their new church, had sold out to the Mission Board. This perhaps handicapped the English work more than had been counted on. Then, the first adherents to the new work were four Norwegian girls, and this led to the impression that it was still in Scandinavian hands. Bless their hearts, what good, loyal Christian women those first four were! Often in after years Mr. Forest looked back in wonder at their courage in breaking away from iron clad custom and prejudice of their own families and pastors, and coming to worship in the new tongue. So few had faith in his orthodoxy. The Scandinavians looked at him sideways

(*Continued on page 32.*)

Luther League Topics

17th Sunday after Trinity. October 3, 1909.

Good Works, the Fruits of Faith

James 2:14-26.

Topic Reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers: Show the bearing of the Scripture Lesson on the Topic. Condense the teaching of the Daily Readings on the Topic. Does the doctrine of justification by faith prohibit good works? In what sense are good works necessary?

Lessons for our own lives. 1. There is danger of relying on good works for salvation. This is the thought of the natural man. This is a cardinal error of the Church of Rome, with its teaching of penance and the like. This is the error of all the schemes devised by human reason to avoid the acknowledgment of sin and the necessity of atonement, such as ethical culture societies, Unitarianism, Christian Science and the new theology of so many in the Churches. This is the error, moreover, of the Pharisee of old, and the one which remains most persistently delusive in the hearts even of genuine Christian men of today. By nature each of us trusts in his own righteousness, counts on his own goodness as his hope. "I have done my best, have injured no one, have lived honestly and cleanly, have helped, as I could, my fellow man, and I am not afraid that God will be hard on me." That is the frequent formula, that is the creed of the multitude. We need to beware of the insidious reliance upon what we have done or can do as a ground of hope for God's favor. We need to ground ourselves thoroughly and solely upon the one ground of hope given by divine revelation, the perfect life and atoning death of Jesus Christ. We need to trust Him alone as our All-sufficient Saviour.

2. There is danger of failing to do the good works of the saved. The human heart is so deceitful and desperately wicked. There are men who take the fact of justification on account of Christ alone, through faith alone, to be a sort of indulgence from God; an exemption from any duty to Him or fellow man; an excuse for selfishness, greed, malice and all uncharitableness. It is not so. The man pardoned and saved by the grace of God must show that he is saved by his life. A redeemed man has obligations to live the redeemed life. Not in order to be saved, but because, through Christ alone, we are saved, we *must* do good works.

18th Sunday after Trinity. October 10, 1909.

Mordecai's Message

Esther 4:10-17.

Topic Reviewed by Rev. M. J. Bieber.

Such a time as this. Martin Luther lived at the right time in the world's history, and the Lutheran Church was born at the opportune moment, when the world was ready for an open Bible, for public education, civil and religious liberty. Luther brought deliverance to an enslaved world by resolving, as Esther did: "I will go in unto the King (Emperor Charles V), and if I perish, I perish." He went to Worms (1521) and saved the day.

Bartholemew Ziegenbalz, the pioneer foreign missionary to the heathen, exhibited a like courage when he was asked by the King of Denmark to carry the Gospel to India. He took his life into his own hands, and the second time was it apparent that the Lutheran Church had come into the kingdom at the proper time—for the evangelization of the pagan world.

In the fullness of time God raised up Muhlenberg, the Patriarch of the Lutheran Church in America; and during her whole history in the western hemisphere He called forth other leaders, who successively inspired the gathering and developing of the Lutheran Church in North and South America.

But never was there more need of the Lutheran Church than today. Creeds are crumbling. Inspiration is ridiculed. The Bible is dissected. Men teach a "new religion," whose basis is "Thus I think," not "Thus saith the Lord." Men preach doubts. Therefore the positive Gospel of the Lutheran Church is needed *now*, as *ever*. "Who knows whether she has come into the kingdom for such a time as this."

The Home Mission Crisis.

She is scattered throughout the "whole kingdom." She is everywhere. She leads the Protestant world in age, in doctrine, in numbers. She ranks third in size in the United States and fifth in Canada. In North America she is as large as the Roman Catholic Church, numbering 13,000,000 baptized members. She is multiplying faster than any other Protestant Church. She stands second in New York City and first in Chicago, Milwaukee, Detroit, Minneapolis and in other cities and States. She numbers almost a million in New England, half a million in Canada, and counts

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 31 by Luther League Review, Box 876, New York, N. Y.

more members west of the Mississippi than east of it. But these Lutherans are not all in the Lutheran Church. Many are in other denominations. Almost four millions are in no Church! They are scattered like sheep without a shepherd. The Saviour has compassion upon these multitudes and He says to the Lutheran Church—*to us:* "Give ye them to eat." Will we do it? Or will we turn a deaf ear and say, "We have enough to do in our own Church and League," and allow them to perish! Oh, let us have some compassion upon them, for they are our brethren!

Like Queen Esther, the Lutheran Church *must* save her people. She *must* pour out treasures. She *must* give her sons to the ministry. She *must* send more missionaries. She *must* erect and endow more colleges. She *must* build more seminaries. Nothing else will do! We must at least *double* our forces. Away with our stingy penny giving! We need to give dollars instead of cents—thousands instead of hundreds; and we need them *now,* not when we die and *must* relinquish them. Our Church Extension Fund is too small, and it is increasing too slowly! We are no longer poor, but we have been holding our comforts and bank accounts and possessions and ease and life too close and too long. It is about time we get the spirit of Esther and throw constraint and fear to the winds, and give and send and go and pray, no matter what it costs. We have been counting the cost too much and too long. Who counts dollars when his children are perishing? Who dares sit at ease when the call for volunteers to battle comes? Who may insist longer on a particular language when precious souls are perishing because they cannot understand it? Should we longer ask, "What synod?" and insist on building altar against altar, when so much waste territory is uncultivated and so many souls are perishing for want of the Bread of Life?

But is the Lutheran Church in this world and in this country only to save her own? There are thirty million souls in North America who are in no Church. They are also perishing, and shall we let them perish? Are we not our brothers' keepers? If we let them and our own die, we will die as a Church, as Esther would have perished in the threatened destruction of her people. No! we have a duty to *every* unsaved soul. Let us not forever hide our light under a bushel, but let us make it shine in every portion of this western hemisphere—unto the uttermost parts of the earth.

Has not the Luther League come into the kingdom for such a time as this? It represents the youth, the flower, the vigor of the Church. Her future lies largely in the League's hands, and therefore an awful responsibility rests upon it. Where are our men for the ministry to come from if not from the League? Should not each League always have one of its members in college and in the seminary? Should it not help to support a mission somewhere? Will not one or more Leaguers say, "I will go in unto the King," and become a minister of the Gospel? Will not every Leaguer resolve to give at least *ten dollars* to missions during the year, dividing it among Home, Foreign, Junior Missions, Church Extension and Education—this aside of the regular church dues? Will he not determine to do this even though he *perish!* But he will not perish. He will live a higher, nobler, better, more blessed life because of it and have the satisfaction of helping his brethren and saving immortal souls. This is the time for our beloved Church to do this great work, for the Luther League to do it, for *you,* dear Leaguer.

God has raised up the Lutheran Church for a great work. The largest Church should do large things. If we do not do it He will give the work to the other denominations and He will cast us out as unprofitable servants. Jesus Christ died upon the cross that the world might be saved, and He gives us a large share in its salvation. Will we assume the responsibility, aye, the privilege? Or will we let it to others? No; we will undertake it and we will not perish in the attempt. We will triumph.

God grant that we may do our part—not tomorrow—not next year—not some future time—when we will be better able—for that time may never come. *Now* is the accepted time. *Now* is the day of salvation. *We are in the kingdom for such a time as* THIS!

19th Sunday after Trinity. October 17, 1909.

Saints to Be Imitated, Not Worshipped

Acts 14:8-18; Phil. 3:17; Rev. 22:8-9.

Topic Reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers: What is the bearing of the Scripture Lessons on the Topic? What is the bearing of the Daily Bible Readings? What are reasons why we reject the adoration of the saints?

Do we sufficiently honor the saints and profit by their example?

Lessons for our own lives: 1. Christ must be not only supreme, but our only hope. "We have an advocate," not many advocates, with the Father. "There is one mediator," not many mediators, between God and man. Our salvation is of Him alone, and any dependence upon saints to persuade Christ to be gracious is a subtraction from the dependence that should be laid only upon Him. The chief fundamental error of Rome is this reliance upon saints and ceremonies, priests and pageantry, with the resultant depreciation of Christ from His position as the only, unaided Saviour. To ask the Virgin Mother to plead with Him, or to invoke the intercession of any saint or man, is to distrust Christ's own tenderness and love and eagerness to save. There is no need of any saint; the great, all embracing, all loving heart of Christ needs no persuasion to welcome the penitent, to forgive the believer, to answer the lowly, fervent prayer.

2. But it may be questioned whether we have properly venerated and profited by the records of the saints, those of the Holy Scriptures and of the later Christian ages. In revulsion from the semi-idolatry of the Church of Rome it may easily be true that we have lost much of value by the fear of their mistakes. Where, for instance, is to be found so beautiful a pattern of the pure and holy maiden, the tender mother, or the noble woman, as in the short and simple story of the mother of our Lord? But how often have we heard a sermon or how many of us have made a study of her life and character. Yet the Common Service preserves in our books of worship two festivals commemorative of the Virgin Mary. Without adoration or superstition, we may well remember, study and emulate these holy lives, for "these things were written for examples to us."

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20th Sunday after Trinity. October 24, 1909.

Our Church Literature

Luke 1:1-4.

Topic Reviewed by I. Searles Runyon.

Education and the art of producing literature have developed together. The former depends upon the latter almost for its very life. Reading from books what others have learned from experience is merely a "short cut" to knowledge. We all could get knowledge at first hand, perhaps; that is, by experimenting and "trying out" things for ourselves, but if that were the only means of getting it, no one person could gain much of a fund of knowledge, and the human race today would be ages behind its present attainment.

Suppose, for instance, every young man who learns electrical engineering had to begin where Morse began, with only the rudiments of knowledge about electricity, and by experiment work his way up through the maze of currents, circuits, conductors, poles, keys and motors. How many of the thousand and one applications now made of the world's greatest known force could he discover? How much further ahead would each generation of engineers be than their predecessors were? Or, if the master of the art had to sit down and teach each pupil from mouth to ear, how infinitely slow the progress would be. As it is, the master commits to paper his experimental knowledge, and teaches thousands of men from one multiplied piece of literature. So do we learn about the commonest things in the world.

And if, for knowledge of things and forces that are seen, heard or handled, we must depend upon books, how much more important are books to the study of religion—a branch of science in which we cannot experiment with apparatus in which our senses cannot be used to gauge or measure, and in which we cannot be sure that our experiences are correct unless we compare them with some record or written standard that we can depend upon as not faulty.

"Experience meetings" used to be very popular among certain religious people. How can we be sure our "experience" is normal? Only as we compare it with the Word of God. How many fatal mistakes have been made by depending too much upon "experience," especially the experience of those who have been "saved" from some awful life.

People are growing wiser. While they know that religion is largely a matter of emotion, because love is emotion, they know also that any emotion must be guided in order to be safe. We must be sure that the love of God, and not the love of some other one or some thing, is our motive. Love must be guided by wisdom, and for wisdom we depend upon edu-

cation. "The fear of the Lord is the *beginning* of wisdom," but not the end of it.

Now, popular education got its first real impulse at the hand of Martin Luther. He said people should be educated in order that they might study the Scripture and learn religion. But the world soon learned the value of education, and it has outstripped the Church in the race, so that today people are better educated in secular things than they are in religion.

But the neglect to study religion has brought its penalty. The world has opened its eyes lately, and seen that fraud, deceit, and even crime, had been committed by some of its most popular leaders. And these wrongs had been overlooked because the moral standard was low—people had neglected God's law and had grown ignorant of it. Their "experience" was not a safe guide. They needed "book knowledge."

Now, Martin Luther wrote many helps to the study of the Bible and religion, and the Lutheran Church has followed his example in this matter to the present day. It publishes a great library of useful and helpful thoughts. All Lutheran young people should study these thoughts as well as the Bible, because they furnish side lights on the Bible subject—religion. The Bible records the experiences of men who lived from the year 1 down to those who lived 1,900 years ago. This first century religious knowledge is, in Lutheran religious books, translated into twentieth century terms.

We should study Lutheran rather than some other Church's literature, too, because it places the emphasis where it belongs. There are many denominations, because each one of many groups of religious people—each group a denomination—has picked out some special truth and forced it away into the lead of all the other truths in the Bible. After many years of study, some of these denominations have found out that the truth they had put forward as the great central truth of the Christian religion is not the central truth after all. They have discovered their mistake about it. Why study books that have grown out of a mistaken Church creed? Better study books that have come out of the Church which holds the Augsburg Confession as its creed. No such mistakes as those mentioned have yet been discovered in the Augsburg Confession.

If you would be wise in true religion study Lutheran literature.

Reformation Day. October 31, 1909.

Luther the Preacher

Matt. 23:1-15.

Topic Reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers: What is the bearing of the Scripture Lesson on the topic? What of the Daily Bible Readings? What were the characteristics of Luther as a preacher? What the characteristics of his sermons?

Lessons for our own lives: 1. We may well thank God for this evidence in modern times of the continuing power of the preached Word. The Reformation was a great revival wrought by preaching, above all. Luther was great as a professor, as a writer, as a scholar, as a controversialist, as a translator of the Scriptures, but as a preacher it was that he gripped the hearts of great multitudes, and the pulpit was his throne. "It pleased God by the foolishness of preaching" to move men's hearts and lead the nations back to the simple Gospel. How grateful we should be for every faithful, warm hearted preacher of the Gospel; for every earnest, helpful presentation of the Word in its application to our hearts.

2. We should be grateful for the life power of pure and powerful preaching, that lives on for centuries. We are what we are, and our faith is what it is, because, under God, of that great preaching of the chief Reformer. His voice sounds still in the defense and exposition of the Gospel. He, being dead, yet speaketh. His very sermons lie before us, we may read them, feel the pulsing power of the great personality of the man, find our hearts quickening under the simplicity and the fervor of the printed words, translated from another tongue, and yet vital with truth and might. No word of God shall be void of power.

3. Thank God for every man whom he endows with clear mind, warm heart and gifts of utterance, and sets to proclaim His divine message. With so many of us, called of God through the Church to preach the Gospel, the gifts are small. But the power is in the Holy Word, and even with small gifts, depth of conviction, a fervent faith in the Gospel, and earnestness, whole hearted earnestness, fearless proclamation of the truth, with a manifest sense of its immeasurable importance, renders the man, under the Holy Spirit's possession, a sufficient instrument for God's use. Beware of slighting the Word when it thus comes to you. It is, after all, the Word through which God wrought wonders by Luther the Preacher.

Luther League Review

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Luther League of America

IN THE INTERESTS OF
The Lutheran Church and her Young People.

Edited by E. F. EILERT
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Editorial

An important season of the year is upon us. The summer with its vacation periods is past. Christian people, Church workers and pastors have returned to their respective fields of labor and their homes. The so-called fall and winter campaigns of the Church are on, and the pastors are organizing their Catechetical Classes. This is a most important feature of our Lutheran Church work. It has proven itself to be a fruitful source of strength and growth. From the instruction of the Catechetical Classes have come the pillars of the Church. This affords the League an opportunity to encourage the young people to enter the Catechetical Class. Assistance can be rendered the pastors in this matter that may result in larger classes and greater ingatherings of Catechumens into Church membership.

Much is being said and written about the religious life of our day. The necessity of more time for Sunday School lesson study and other features of Church work is being emphasized. Certainly all this is admitted, but there is one thing we must neither forget nor overlook. It is the Christian home and its influence. The influence of pious parents and the atmosphere of a Godly home upon the after life of the young men and women is most potential. The home that shelters the youth of the land, if that youth in the future of the State as citizenship is to be for righteousness, must be one that will not only lay stress upon morals, but must also direct and nurture the youth in Christianity. Obedience to parents involves parental responsibility, and that responsibility must create a Christian atmosphere in the home.

During the last month Summer Schools and Bible Conferences have been held under the auspices of our Church in different parts of our country. Reports indicate that these have all been well attended. The interest in the lectures and studies have been manifest. As affording a means of review these agencies are proving very helpful. In bringing the latest and best thought in various lines of Church activities to the attention of pastors and Sunday School workers by those specializing in different departments they prove inspirational. Beside the fellowship of Christians for such an extended period is most enjoyable. The growth of Summer Schools and Bible Conferences in our midst is indicative of much that promise large things for our Church's future.

One of the first essentials in Luther League work is to get a clear understanding of its aim. The object for which the League was originally organized and its purposes is the thing to keep in mind in the doing of your work. The League has a true function. Its influence lies within the sphere of its original organization. To succeed perfectly in the field of Church activities the workers must try to

realize the ideals of this human agency. For this there must be the true heart and the loyal will. By seeking to make the Luther League effective according to the aims in its organization will success be insured.

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There are two things officers and committees in local Leagues can endeavor to accomplish. Either one will mean the doing of a good deal for the members if persisted in, and to achieve success in both will be worthy of the best efforts. One of these is to impart information about the congregation in particular and the Church in general that will give a membership posted upon the work and necessities of the Church. This should mean a deepened interest and a loyal support of the Church. The other thing is to stimulate. The League should be an agency to quicken action and arouse activity. Awake, thou that sleepest, would be an unknown cry in a congregation whose League is bent on stimulating its members.

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For successful League work there are some required factors. First of all is a membership that has been made to understand its responsibility and its opportunity. The possibilities of League work is to no small extent dependent upon the character of its membership. The members must show a willingness to cooperate to do the work of the League. Second, the officers must be competent and the committees efficient. Too much care cannot be exercised in this equipment of a League if success is to follow. A third thing needful is pastoral sympathy. Without this no League can hope to succeed. The pastor is the head of the church, and his sympathy with the League and its work is of the first moment. With this, the League can and will do its work.

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The work of the Luther League makes demands. We admit this. These demands are many and varied. It takes heart and mind and strength. It requires wise and tactful effort. It demands love and persistence and patience. It makes demands on the pastor. "The qualifications are high because the work is high. Almost any one can shovel sand into a cart; very few could plan a great cathedral; who is able to teach a human soul?" It is here the pastoral office fits into the work of the League. It is here the wise and executive pastor gets into touch with the pew and enters into their sympathies and enlists their undivided support for his work. Demands are also made on the leaders in the League. They must have sound methods for their work. They must know their business thoroughly. They must skillfully adapt their methods to the nature and needs of their local conditions. When these are found there should be successful League work.

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Two fundamental principles, as working factors, were recognized as adequate in the organization of the Luther League of America. It was never intended that it should be either a legislative body or a business association. As an organization it was designed to be a truly helpful agency within the Church, moving upon lines the Church could approve; and with this in view it was planted upon the Church's great Confession. These two working principles of the Luther League of America, as stated in the Handbook, are co-operation and federation. Leaving the purely domestic affairs of the local societies of whatever name to the care and adjustment of the officers of the local societies and their respective pastors, experience of years has shown that these two principles are amply sufficient for the massing of our young people to foster the spirit of loyalty to their Church, to increase their Christian activity, and to affiliate the various young people's societies in this work. They have proven to be sufficient to gather up the forces within our Church, and they have served as rallying centers for the young people of the Lutheran Church interested in their Church and in her welfare. They have afforded all the groundwork the League has required.

Our Churches and Institutions

In Some of Our Large Cities

New York.

—On Thursday, July 29, the cornerstone of the new St. Paul's Church, Coney Island, Rev. J. F. W. Kitzmeyer, pastor, was laid. This is a comparatively new congregation, having been organized a little less than two years ago, and it enjoys the distinction of being the only Protestant congregation on Coney Island. Among the speakers at the service in connection with the cornerstone laying was Mr. C. F. W. Fritschler, president of the Brooklyn District Luther League, who addressed the young people.

—Rev. E. J. Flanders, pastor at Ramseys, N. J., has accepted a call to Calvary Church, Brooklyn.

—St. Mark's Church, Jamaica, has called to its pastorate the Rev. William Popeke, of Detroit. Pastor Popeke was very successful at Detroit, in six years building up a church from 35 to 384 members, and erecting a church edifice at a cost of $45,000.

Philadelphia.

—The new Seamen's Home in Philadelphia, under the auspices of the Ministerium of Pennsylvania, was opened on Wednesday, September 1. The home is very centrally located.

—Rev. F. W. Staley, the new missionary superintendent of the Philadelphia Conference, will be installed into his office, in one of the Philadelphia churches, on Wednesday morning, September 22.

—Rev. W. W. Anstadt was elected pastor of All Saints' Church.

Chicago.

—A friend of Unity Lutheran Church, Rev. Davy, pastor, has pledged the sum of $1,000 on condition that $4,000 additional is raised by the congregation and the first mortgage paid by October 7, 1909. At present $3,428 have been raised.

Washington.

—The twenty-fourth anniversary of the Church of Our Redeemer, Rev. D. E. Wiseman, D. D., pastor, was fittingly celebrated Sunday and Monday, August 8 and 9. Doctor Wiseman has been pastor of the church throughout its entire history.

Baltimore.

—Rev. A. H. Studebaker, D. D., has resigned as pastor of the Church of the Incarnation.

St. Paul.

—The congregation of the Norwegian Synod has sold its church property, which is situated too far from the district where most of the members reside. A fine building lot, corner Capitol boulevard and Viola street, has been acquired, and building operations will soon begin.

Scranton.

—St. Peter's Lutheran Church has called to its pastorate Rev. Paul Kummer, of Johnsonburg, who will begin his work this month. This church is not now in the most prosperous condition, but both the people and their new pastor are anticipating renewed interest, activity, and improved conditions to result from the plans they have outlined for the season's work.

Miscellaneous.

—Church Work Among the Young People" was one of the subjects discussed at an ecclesiastical conference at Skara, Sweden, in June, in which the leading clergymen of the land participated. Archbishop Ekman presided.

—The seventy-fifth anniversary of the Lutheran Church at New Philadelphia, Ohio, Rev. W. E. Rangéler, pastor, will be celebrated this month.

—Rev. Prof. S. A. Ort, D. D., suffered a slight stroke of apoplexy while visiting his daughter in Cannelton, W. Va., but is now recovering, with promised return of his usual health.

—For the first time a Summer Bible Conference was this year a feature of the Rock River Assembly, at Dixon, Ill. The daily program included morning devotional service, a special Bible theme at 9 o'clock, an address on some church problems, followed by discussion at 10 o'clock. In the afternoon there was an hour's Bible study and a "Missionary Survey," and in the early evening a "Sunset Quiet Hour," a praise service and a lecture or address. Some of the ablest and best known scholars and educators of our Church were among the speakers and instructors.

—The quarter million dollar jubilee fund for Augustana College and Theological Seminary is being successfully raised. The $150,000 Denkman Library building is under construction and will be dedicated in connection with the jubilee celebration.

—It is estimated that the Swedes now in this country number 1,875,000, or figures nearly equal to the entire numerical strength of the Lutheran Church in the United States. Thus far only one-fourth of the Swedes have been gathered into the Lutheran Church.

—On her eighty-fifth birthday Mrs. August Vogel, member of the Grace congregation, Milwaukee, handed her pastor a check for $3,000 for the Lutheran Institution for the Feeble Minded, in the course of erection at Watertown

—Dr. A. S. Kugler is making an effort to raise Rs. 20,000 among the natives of India for the

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addition of a second story to the maternity, a new ward and a new operating room in connection with our Guntur Hospital.

—Mrs. S. C. Swygert, of Trenton, Miss., has made a gift of $2,000 to the Theological Seminary at Mount Pleasant, S. C., the same to be used for the benefit of students for the ministry from the State of Mississippi.

—The Missouri Synod reports 1,131 home mission congregations. The expenditures for the work last year amounted to $111,000.

—The Pittsburgh Synod, General Council, has inaugurated a movement to raise $100,000 for Thiel College, in Greenville, Pa.

—Trindle Spring Lutheran Church, Mechanicsburg, Pa., Rev. E. H. Gerhart, pastor, will receive a bequest by the will of the late Miss Adaline Philips amounting to about $2,000. Another member who died recently left a few hundred dollars to the church.

—By the will of Mr. Becker, a late member of a Missouri Synod congregation at Allegheny, Pa., the sum of $30,000 is set apart for the support of needy students of the Eastern district of the Missouri Synod.

—Mrs. Mary Steinbeck, a late member of St. Paul's Church, at Grand Island, Neb., Rev. G. Michelman, pastor, has bequeathed the sum of $1,000 to the General Synod's Tabitha Home, at Lincoln, Neb., and $500 to the Foundling Hospital, at Omaha, Neb.

—Susanna Sherich, a very faithful and devout member of the Rohrerstown congregation, died recently in her seventy-third year. She remembers her congregation in her will by a bequest of $2,500, on condition that they take care of her grave.

—A little congregation of twelve voting members of Norwegian Lutherans in the Northwest recently consecrated a $3,500 church building. And it is paid for.

—It is reported that there are 2,500 Lutheran students attending the universities in Wisconsin, Minnesota and North Dakota.

—The Jehoiada's Chest in the Berwick, Pa., church, Rev. C. R. Botsford, pastor, has yielded a total of $1,548.35 in two years. The chest is set out once a month for the people to place in it voluntary contributions to the church debt.

—Congregations were aided in Church Extension work by the Norwegian Synod to the extent of $7,000 during the past year. The society has $70,000 outstanding in loans.

—The Lutheran Church in Paris celebrated its centenary on the First Sunday in Advent. In 1809, by decree of Napoleon I, it was recognized by the State. Lutheran worship had been conducted since 1626 in the chapel of the Swedish embassy; their minister was the royal chaplain. King Gustavus V of Sweden happened to be in Paris and received a deputation of the Lutheran Consistory in special audience.

—A French Protestant evangelist has been creating considerable comment. A year ago he was sent to one of the Catholic strongholds of France, and in twelve months he has gathered together a Protestant congregation of no less than a hundred and fifty persons. Besides being asked to remain among the people as their pastor, he has been besought by the people of twen-

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ty-two neighboring villages to come and tell them the story of the Gospel. In the manufacturing town, Langeac, near by, the same evangelist has built up a church of about two hundred members, many of whom were formerly atheistic socialists.

—The Missouri Synod has for some years been carrying on successful mission work among the negroes of the South. According to the report for 1908 there are thirty-one congregations and preaching stations, of which twenty-one are in North Carolina, and the others in Louisiana, Virginia, Illinois, and Arkansas. The workers on the field number thirty-three. Among this force there are eleven white pastors and professors, three colored pastors, five white and seven colored teachers. The total membership comprises 217 voting members, 870 communicants, 1,940 souls, and 1,287 pupils in the day schools. The two colleges, at Greensboro, N. C., and at New Orleans, have together seven professors and 98 students. The total receipts for the year were $24,632.25, and of this sum the colored congregations contributed $1,796.15.

—Fourteen Christians have lately been elected to the Parliament of Japan. Three of these men are editors, one is Harada, the president of Doshisha College, one is a lawyer, one is a school teacher, etc.

—In one month (August) the Lutheran church at Ellenville, N. Y., Rev. F. Brezinski, pastor, by special effort canceled its floating indebtedness of $750.

Daily Bible Readings.

Monday, October 4—Luke 14:16-24.
Tuesday, October 5—Proverbs 1:24-33.
Wednesday, October 6—Ezek. 33:1-19.
Thursday, October 7—Rom. 12:1-10.
Friday, October 8—Rev. 3:7-13.
Saturday, October 9—Isaiah 52:1-15.
Sunday, October 10—Esther 4:10-17.
Monday, October 11—Acts 10:24-48.
Tuesday, October 12—Rev. 19:1-10.
Wednesday, October 13—Matt. 4:1-11.
Thursday, October 14—Col. 2:13-23.
Friday, October 15—James 5:1-12.
Sunday, October 17—Acts 14:8-18; Phil. 3:17; Rev. 22:8-9.
Monday, October 18—II Kings 22:8-20.
Tuesday, October 19—Jer. 36;20-32.
Wednesday, October 20—Acts 19:8-20.
Thursday, October 21—Jer. 15:11-21.
Friday, October 22—Ezek. 3:1-14.
Saturday, October 23—Psalm 119:97-112.
Sunday, October 24—Luke 1:1-4.
Monday, October 25—II Chron. 15:1-15.
Tuesday, October 26—Jonah 3:1-10.
Wednesday, October 27—Luke 3:1-18.
Thursday, October 28—I Cor. 2:1-13.
Friday, October 29—I Cor. 1:17-31.
Saturday, October 30—Acts 2:37-47.
Sunday, October 31—Matt. 23:1-15.

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Luther League

Conducted by I. S. RUNYON

SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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Luther League of America Statement No. 11

From July 31 to August 31, 1909.

PER CAPITA ACCOUNT.

St. Peter's L. L. of Janesville, Wis.	$2.10
L. L. of Mt. Horeb, Wis.	4.00
Holy Trinity L. L. of Madison, Wis.	2.40
Grace L. L. of Kenosha, Wis.	.10
Holy Communion L. L. of Racine, Wis.	1.50
St. Paul's L. L. of Waterloo, Wis.	.90
Epiphany L. L. of Soldiers' Grove, Wis.	2.20
Reformation L. L. of Milwaukee, Wis.	3.50
St. John's L. L. of Oshkosh, Wis.	1.60
Quakerton, Pa.	3.00
L. L. of New Brighton, Conn.	2.50
	$23.80
Previously reported	822 37
	$846.17

DUES.

Illinois State League	$10.00
Wisconsin State League	10.00
	$20.00

Respectfully submitted,
C. T. A. ANDERSON, Treas.
Chicago, Ill., August 31, 1909.

PENNSVLVANIA

Greensburg District.

—The Greensburg District Luther League held its annual convention on Wednesday, June 23, 1909, in Trinity Lutheran Church, Connellsville. After devotional exercises, address of welcome and response, the business of the convention was taken up. E. R. Shirey, Esq., of Youngstown, Pa., was re-elected president; Rev. E. B. Burgess, of Connellsville, was elected vice-president; Jennie M. Truxal, of Greensburg, recording secretary; Mr. Frank Walthour, of Greensburg, treasurer; Miss Anna Landis, of Penn Station, corresponding secretary, and Mr. Frank I. Bossart, of Youngstown, Pa., statistical secretary. Delegates and alternates were elected to represent the District League at the State convention at York. An invitation to hold the next annual convention of the Greensburg District Luther League at Youngstown, Pa., was accepted. The program for the day was then taken up. A paper on "The League as an Educational Factor" was read and discussed. After the noon hour the roll call was responded to by the delegates, who spoke briefly of the work of their local Leagues. The roll call showed seventeen Leagues represented by twenty-seven delegates, and the dues collected amounted to $31. Addresses were then given as follows: "How to Conduct a Senior League," Frank I. Bossart; "Work Among the Juniors," Miss Georgia Spiggle; "How to Conduct a Luther League Reading Course," Rev. J. O. Glenn; "The Reward of Service," J. S. Alton. A Question Box was conducted by Rev. S. K. Herbster. At the evening session an address on "The Advantages of a Lutheran Education" was given by Rev. McLaughlin. Rev. A. L. Yount also made an address on "Religious and Moral Education Through the Luther League."

Northwestern District.

—The seventeenth annual convention of the District Luther League of Northwestern Pennsylvania was held in Zion's Lutheran Church, Renovo, Rev. L. M. C. Weicksel, pastor, July 26 and 27. The general convention theme was "The Luther Leaguer a Hearer and a Doer." A business session opened the convention on Monday afternoon. Delegates from eleven Leagues were enrolled. Mr. Clyde Campbell, president of the Renovo League, gave the address of welcome, and L. J. Frantz, M. D., president of the District League, responded. The Monday evening address, on the subject, "Light on India," was delivered by Rev. C. T. Benze, D. D., of Erie. During the past year Dr. Benze spent several months in India as a commissioner of the General Council. Basing his address on the words of Matthew 13:33, the speaker showed, in a wonderfully interesting manner, how the Gospel leaven is hidden, but nevertheless working, and working rapidly, in India. Dr. Benze believes that the day is not far distant when India will become a Christian country.

In his address to the convention on Tuesday morning, Dr. C. J. Frantz, of Warren, Pa., deplored the relatively few Christian business men actively engaged in Church work. He gave it as his opinion that lack of Christian fellowship and absence of systematic business methods in carrying on the work of the Church are largely to blame for present conditions. Owing to carelessness on the part of the officers of some Leagues, the statistical report of the District Leagues was not complete, but the following figures speak well for the Leagues whose statistics were obtained: 12 Leagues with a membership of 977; 8 Junior Leagues with a membership of 493. These Leagues raised $460.63 for benevolence, and $1,606.17 for local purposes.

At the Tuesday morning session, Miss Zoe I. Hirt, of Erie, and twenty-four boys and girls of Renovo, gave a practical demonstration of a Junior League meeting, and Mrs. C. J. Frantz, of Warren, read an excellent paper on the subject "The Junior League."

The following topics were presented and discussed at the Tuesday afternoon session: "The Luther Leaguer in the Home," by Miss Florence Beaver, of Greenville; "The Luther Leaguer in the Church," by Mr. Alfred Schersten, of Titusville; "The Luther Leaguer for the Ministry of the Word," by Rev. W. E. Frey, of Erie; "The Luther Leaguer for the Ministry of Mercy," by Mr. Otto Bauschard, of Erie, and Rev. D. P. Crickenberger, of Du Bois. The fact was discovered during the discussion of these topics that among the Leagues of the District seven young men are looking forward to entering the ministry.

The following officers were elected: President, C. J. Frantz, M. D., Warren; vice-president, Mr. Albert Schersten, Titusville; secretary, Miss Zoe I. Hirt, Erie; treasurer, Miss Florence Beaver, Greenville.

Missionary work in India was brought so forcibly to the attention of the convention that a resolution was adopted pledging the raising of $150 by the Leagues of the District within the next six months, this sum to go toward the equipment of the new hospital being erected in Rajahmundry. The executive committee, consisting of the District League officers with Rev. G. A. Benze of Erie, Mr. Clyde Campbell, Renovo, and Miss Elizabeth Latz, Reynoldsville, were made responsible for the carrying out of the resolution. An invitation to hold next year's convention in St. John's Church, Erie, was accepted.

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The Tuesday evening address was delivered by Rev. J. M. Reimensnyder, D. D., of Milton, on the subject "Ancient History and the Bible." The speaker said, in substance: "The greatest discussions of the ages have clustered about three questions, the question of a personal God, the divinity of Christ, and the Atonement. 'Ancient history and the Bible' is one of the most important subjects of modern thought. Much effort has been put forth to discredit the accounts and dates of the Old Testament. Apart from the records of the Bible, any information concerning the pre-historic period is largely speculation. The arguments used against this sacred account are entirely without proof.

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At the close of the Tuesday evening service a reception was held by the Renovo League. Many of the delegates remained to enjoy a picnic in the mountains on Wednesday. The following is one of the resolutions adopted at the closing session of the convention: "Resolved, That we heartily congratulate Zion's Evangelical Lutheran Church, of Renovo, upon the possession of such a harmonious and churchly house of worship, and that we regard it a high privilege and a spiritual benefit to have been permitted to hold our sessions in this beautiful house of God."

Elk County.

—The Luther League of St. John's Church, Johnsonburg, Rev. Paul Kummer, pastor, elected officers, August 15, as follows: President, Miss Lena Schott; vice-president, Miss Lena Sallach; secretary, Miss Clara Grabofski; treasurer, Miss Laura Polomski. The pastor has resigned here in order to accept the unanimous call extended to him by St. Peter's Lutheran Church of Scranton, Pa. Rev. Kummer will leave St. John's

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Church in a very prosperous and healthy condition, substantial progress having been made in the five years of the present pastorate.

Somerset District.

—A Junior Luther League has been organized in Zion Lutheran Church, Meyersdale, Rev. C. P. MacLaughlin, pastor. The meetings are held on Sunday afternoon at 3 o'clock. The following are the officers: President, Fulton Emrich; vice-president, Elizabeth Wagner; secretary, Grace Weller; treasurer, Ellsworth Conrad; organist, Lulu Plitt. The pastor and Mrs. MacLaughlin are directing the work.

NEW JERSEY

—At the annual meeting of St. Paul's Luther League, Millville, held in July, the following officers were elected for the ensuing term: President, John Dorsam; first vice-president, Miss Hazel Troth; second vice-president, Miss Amy Wathier; secretary, Mrs. William C. Young; treasurer, Edward C. Schmickel. Rev. A. C. Blunk, of St. Paul's Church, left on August 4 to spend his vacation with his parents in Rostock, Ont., Canada, where his father has charge of the German Lutheran Church.

OHIO

—The Luther League of the eight English Lutheran churches of Toledo and vicinity gave a moonlight excursion in July on the steamer "Greyhound." Over 1,000 people enjoyed the sail.

ILLINOIS

Chicago District.

—Mr. Monroe A. Munson, of Chicago, was married to Miss Anna M. Wilson in Buffalo, August 6, the Rev. Peter Altpeter officiating. Mr. Monroe has served the Chicago Luther League as its president and is an active worker in the Church and League. For a time he was instructor in music at the Chicago Theological Seminary.

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The First Seven Years

(*Continued from page* 19.)

and said, "If English, not Lutheran." The Americans said, "If Lutheran, surely foreign and not English."

Even the boy had felt the same from both sides. After being, as he expressed it, "Bounced by the Yanks," he took up with some boys from good, substantial Lutheran families. Never had he found friends more to his liking. But even among these there seemed to be a strange prejudice.

"My ma says your pa's a proselyte," said one of his chums one day. Earle had not the slightest idea of the meaning of the word, but ever since he had caused a laugh and brought on a long siege of teasing by asking if a Norwegian were an animal, he had given up displaying his ignorance. He had cultivated a habit of slyly consulting his dictionary, which stood him in better stead. However, with no dictionary handy, he did not hesitate a minute.

"He ain't either!" he exclaimed hotly, taking his clue from the boy's scornful tone.

"But he's not a Swede, and still he's trying to get all our Church folks."

"He ain't either! He's trying to keep the Lutherans from going to other churches, 'cause our'n is Lutheran, too."

"You get out! Ma says he's a Yank, and Yanks ain't Lutherans," said John Olsen wrathfully. Just then Charles Forest swung around the corner with long strides.

"Pa, come here! John says you're a parasite!" screamed his son.

"A what?" exclaimed the man. Earle was astonished at the look in his eyes. In those days the language question was not one with which long familiarity had made the Church lenient. English home mission work was new, and the Scandinavians, whose loyalty to the old Faith is so beautiful, looked upon what they termed the "invasion" with all the bitterness of misunderstanding. Social ostracism meant little to Mr. Forest, but it did mean something to have his soundness doubted by brethren of his own faith. The boy dimly realized, as he met those troubled eyes, how the coldness of the Lutherans of Golong really hurt his father.

"I never!" exclaimed Olsen, shrinking away, but Forest laid a firm hand on his shoulder, drawing him along with him. "Tell me what it was, John," he said. "A proselyte, maybe?"

"Well," stammered the boy, "Ma said so."

Kindly and patiently the minister went over the premises with the child. "When you grow up, what are you going to be, John?"

"A lawyer," said the tow head shyly.

"What? Won't that be fine! And will you practice law in Swedish, boy?"

"No siree."

"Well, if you talk English all week will you go to Swedish Church on Sunday?"

"No siree, only I guess pa'll make me," said the lawyer-elect ruefully.

"Where would you go if not to Swedish Church if you were still a good Lutheran, John? Don't you see that's what we are here for, just to make a place for good Lutherans who want English? You tell your mother that, and the rest who call us proselytes, won't you, please?" After that Earle and John Olsen were fast friends, and before long the mother was won over to allow the boy to become a pioneer member of the Sunday School.

(*To be continued.*)

Our General Secretary

ON the 23d and 24th of June there was the gathering of the Luther Leagues of Ohio. It was the sixteenth annual convention of the State League. The convention was held in Zanesville, in St. John's Church, of which Rev. A. B. Markley, Ph. D., is pastor. It was a fine sight to see the church crowded with attentive listeners at the different sessions of this largely attended convention.

This was the first convention of Luther Leagues we were privileged to attend upon our return home. The cordial and hearty welcome accorded the General Secretary was much appreciated by him.

On July 6, 7 and 8 the Luther League of Pennsylvania assembled in its sixteenth annual convention at York, Pa. The day sessions of the convention were held in the old Christ Church, Rev. G. W. Enders, D. D., pastor. This congregation was organized in 1733 and is the mother and grandmother of two hundred congregations. It was organized by two dozen young men and was the first Lutheran church west of the Susquehanna River.

Two hundred and five delegates were present at this convention, and very many visitors from every section of the State. All who attended this convention were delighted with the splendid entertainment provided by the local Leagues.

A glance at the programmes of these two fine State conventions will be worth while. Among the subjects discussed were: "The Prayer Life of Our League Members"; "The Luther League and the Youth"; "Lutheran Young People—Our Material"; "What is the Luther League?"; "The Luther League as the Pastor's Aid"; "The Luther League as a Training School for the Future Church"; "The Luther League as a Social Factor," and "The Luther League as an Educator in the Distinctive Features of Our Church." Besides these, there were inspirational addresses. But a list of subjects like the above shows the practical side of convention life. The educational value of this is most helpful, and must be felt for good in the congregational life and activity. A stimulus is given by such papers and addresses for increased Christian activity. It is well for conventions to aim at this very practical side of Luther League work.

By the reports made to these conventions it was noticeable that the Junior League work was growing. It has in both States a steady and healthy growth. This department of the work received considerable attention. It calls for wise and careful supervision locally to produce the best results and to give permanence to the work of the Luther League. This highly important feature of our work should receive the sympathy and support of those who are asking, "What of Tomorrow?"

The work of the Luther League in both States was found to be most encouraging. One thing that appears as a gain is the getting down to the actual working organizations in connection with the State Leagues. It was not simply enrollment for numbers; it was enrollment of actual working strength. While this may show some losses, nevertheless, the *real* League strength is more nearly determined, and to know right where you stand in your membership, whether large or small, is a gain.

In all the discussions, and papers, and addresses, stress was laid on God's Word. Its value and importance was not minimized at all, but its true and rightful place was emphasized. "Thy word is a lamp unto my feet and a light unto my path." L. M. KUHNS.

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Our Juniors, September, 1909

FOR THIS DEPARTMENT, ADDRESS REV. C. ELVIN HAUPT, D.D., LANCASTER, PA.

A SEPTEMBER LESSON, ST. LUKE 10: 25-37.

NOTE.—The suggestion has been made that a list of the Topics thus far issued for the Junior work be given, and it is accordingly made ready, with the prayer that many may find profit from the use of it.

LIST OF TOPICS FOR JUNIORS (Now Issued).

BOOKLET I.

1. Our Lord God.
2. Duty.
3. Creation.
4. The Holy Bible.
5. Vice and Virtue.
6. Adam and Eve.
7. Worship.
8. Abel.
9. Truth.
10. Jesus.
11. Noah's Ark.
12. The Holy Spirit.
13. The Babel Tower.

BOOKLET II.

1. Home.
2. Peter.
3. The Spiritual Life.
4. Our Orphans.
5. John.
6. God's Holy House.
7. Our City.
8. Stephen.
9. Asking God.
10. Our Schools.
11. Paul.
12. Giving.
13. Our Church.

BOOKLET III.

1. Jesus' Mother.
2. Working for Jesus.
3. Our Congregation.
4. Augustine.
5. Baptism.
6. Our Pastor.
7. Young Luther.
8. A Good Life.
9. Our India Work.
10. Melanchthon.
11. Dying for Jesus.
12. Helping Porto Rico.
13. Our Great Confession.

BOOKLET IV.

1. Accepting Jesus.
2. Work in Africa.
3. Luther at Worms.
4. Jesus' Holy Supper.
5. Our Country for Jesus.
6. Our League.
7. Punishment.
8. Inner Missions.
9. Synods.
10. Our Home in Heaven.
11. What Can I Do?
12. Muhlenberg.
13. Review.

BOOKLET V.

1. The Name of the Lord.
2. Shem, Ham, Japheth.
3. I. H. S.
4. The Great Persecutions.
5. What Is My Duty?
6. China.
7. The Church Organ.
8. God's Holy Days.
9. Abraham, the Traveler.
10. Alpha and Omega.
11. How Constantine Became a Christian.
12. The Tempter.
13. Madagascar.

BOOKLET VI.

1. The Font.
2. The Spirit of Holiness.
3. Isaac, the Shepherd.
4. I. N. R. I.
5. Giving Germany the Gospel.
6. The Family Bible.
7. Japan.
8. Little Workers.
9. Serving the Lord.
10. Israel the Colonist.
11. Jesus' Resurrection.
12. Crusaders.
13. Power of Habit.

BOOKLET VII.

1. Zenana Work, India.
2. The Chancel.
3. My Place in God's House.
4. Joseph in Adversity.
5. Joseph in Power.
6. Interesting Stones and Tablets.
7. Chastity.
8. Junior Mission Bands.
9. Psalms and Canticles.
10. Young People at Church.
11. The Holy Spirit.
12. Comrades in Work for Jesus.
13. The Waldenses.

BOOKLET VIII.

1. The First Printed Bibles.
2. Obedience.
3. The World for Jesus.
4. Church Bells.
5. Luther's Small Catechism.
6. How Do I Read My Bible?
7. Elijah.
8. The Bible in English.
9. Trustworthiness.
10. Recruits for League and School.
11. The Family Pew.
12. Jesus' Love for Me.
13. Review.

BOOKLET IX.

1. Jesus Tempted.
2. Worship God.
3. John Huss.
4. Moses and Aaron.
5. Korea.
6. The Altar.
7. How to Use the Bible.
8. Jesus' Miracles.
9. A Holy Life.
10. The Boy Luther.
11. Good Joshua.
12. South America.
13. Church Windows.